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who occasionally wants to read the 'latest and best' in general psychology, this is now the book.

C. E. SEASHORE.

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The Ethics of Naturalism. W. R. SORLEY. Second edition, revised. Edinburgh and London, William Blackwood and Sons, 1904. Pp. 338.

The chief changes and additions which have been made in this new edition of a familiar work are indicated by the author in his preface: "A more positive definition of Naturalism has been given in Chapter I.; a great part of Chapter IV. has been rewritten, chiefly on account of the fresh light thrown upon Shaftesbury's philosophy by the publication of his 'Philosophical Regimen' in 1900; Chapter V. [Nature as the Moral Standard] appears now for the first time; a section on the factors of moral development has been added to Chapter VI.; a few pages on the psychology of pleasure and pain in Chapter VIII. have been rewritten; short discussions of some recent contributions to evolutionist ethics have been added to Chapter IX.; and the concluding chapter has been rewritten and considerably shortened. Apart from these modifications, and from frequent minor changes in expression, the argument of the whole book remains unaltered both as a whole and in detail."

That argument has lost none of its value in the twenty years that have elapsed since its first presentation. It remains now, as then, one of the clearest and most connected criticisms of the varied tendency in ethics known as Naturalism, a term which describes all systems which imply that 'the completest account of the world as a whole is the description of it in physical terms.' It is true that this term as thus defined seems hardly applicable to the moral-sense writers or even to Mill, but the author has well traced the course of development by which the more typical contemporary systems have arisen from their more ambiguous forerunners. And it is a special advantage of the book that it does thus criticize the whole development from a single point of view. The defect of the work is that of its virtue—it perhaps does less than justice to the value of the evolutionary movement, judging it, as it does, exclusively from the aspect of principle. It is surely an overstatement to say 'that the theory of evolution—however great its achievements in the realm of natural science—is almost resultless in ethics.' Perhaps a more acceptable conclusion and one more expressive of the author's position is that "the further we go in examining any naturalistic theory, the clearer does it become that it can make no nearer approach to a solution of the ethical question than to point out what courses of action are likely to be the pleasantest, or what tendencies to action the strongest; and this it can only do within very narrow limits both of time and of accuracy. As to what things are good it can say nothing without a previous assumption identifying good with some such notion as pleasant or powerful. The doctrine of evolution itself, which has given new vogue to naturalism both in morality and in philosophy generally, only widens our view of the old landscape. By its aid we can not pass from 'is' to 'ought,' or from

efficient to final cause, any more than we can get beyond the realm of space by means of the microscope or the telescope."

NORMAN WILDE.

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En lisant Nietzsche. EMILE FAGUET. Paris: Société française d'imprimerie et de librairie, 1904. Pp. 362.

M. Faguet's book is not a very systematic exposition of Nietzsche's ideas, the materials being selected rather by personal liking than scientifically. Though the book contains only quotations and little critique, it may have value in propagating the knowledge of the German philosopher in France.

According to Faguet the genesis of the system of Nietzsche's philosophy begins with the discovery of the 'Greeks before Socrates.' He agrees on this point with Oehler, who made a special investigation of the relation of Nietzsche to the first Greek philosophers. These philosophers resemble the German very often not only in ideas, but also in style.

The greater part of the book contains what Faguet calls 'the critique of the obstacles'; by which he denotes religion, science, rationalism and, above all, morality. The second part contains the positive side of Nietzsche's philosophy and an exposition of his ethics. Some points are treated very fully, for instance the rehabilitation of egoism and the necessary duality of morals; of others he gives only a hasty description, as in the case of the problem of values, which is not worked out sufficiently. The author thinks that the numerous contradictions in Nietzsche's philosophy might be resolved in the way indicated by Fouillée.

The last pages give a brief estimation of Nietzsche. Faguet does not consider him an original philosopher, nor would he adhere to him. He restricts Nietzsche's influence to offering some half-true ideas which, slightly modified, might serve as suggestions for the solution of current ethical problems.

M. L. CAMUS.

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Immediate Memory in School-Children. W. H. WINCH. *British Journal of Psychology*, June, 1904, Vol. I., pp. 127-134.

Über einige Grundfragen der Psychologie der Übungsphänomene im Bereiche des Gedächtnisses, zugleich ein Beitrag zur Psychologie der formalen Geistesbildung. ERNEST EBERT and E. MEUMANN. *Archiv für die gesamte Psychologie*, November, 1904, Bd. 4, pp. 1-232.

Each of these articles seeks to overthrow the doctrine that pure retentiveness of memory is incapable of improvement by practice. The English author definitely takes his start from the well-known negative dictum of James (*Psychology*, I., 663); while the Germans, although using the same method as James, are apparently ignorant of his experiments and of the later work of various writers on related questions.

In Winch's experiments, school-children were made to memorize lists of 12 consonants, which were exposed to their view for 25 seconds, and